1:Arensberg & Kimball E-5 (1932-1934) 1940
ER6 Rural Irish ER6
County Clare

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TABLE 7 (*continued*)

Occupation or Technical Status	Goods or Service Provided Farm Family	Character of the Relations	Activity Initiating Relations Involving Provision of Goods or Services
Agricultural instructors, horticultural instructors, poultry instructresses, etc. Permanent officials, employees of local authority, county councils, and members of government departments	Instruction and demonstration through experimental plots, prize contests and schemes, assignment of grants, evening lectures, etc.	Agricultural instructors of all kinds make home visits and hold classes locally but have large districts and are often townsmen. Informal contact with farmers slight	Instructor either pays a visit of inquiry or is called upon by the farmer for his advice and aid; farmers make inquiries at central offices
Land commission officials and staff	Division and regulation of land holdings provided by land law in breaking up former large estates, often affording occasional employment for young men	Usually entirely official and administrative; very little informal contact; tempered, however, by indirect political influence originating among farmers	Land commission proceeds officially to estate division; farmers petition for increase of holdings at local offices
Commission of Public Works officials and staff	Provision of public works and relief works in connection with drainage, conservation, government projects, supplying occasional local employment for young men	Usually entirely official and administrative; very little informal contact; tempered, however, by indirect political influence originating among farmers	Public works commission proceeds officially to put a project into effect
Local government authority, County Council, officials and staff:			
a. Rate collectors	Collection of rates, taxes, land annuities	Make collections in person, most frequently at farmer's house, though also by post. Usually owe jobs to local influence and are most often of the farming class, but collections are large and contacts not wide	Rate collection proceeds under orders of administrative staff of County Council

[p. 278]

2: Campbell B, E-5 (1934-1935) 1937 ER6 Rural Irish ER6

342 Windows, as well as chimneys, were taxed, hence the oldfashioned blind
● [65] wall and the old fireplace (without chimney) being preserved. The daylight was admitted to the kitchen by the door opening. A pad of straw was placed
[294] at the door, *sop i mbéal dorais* (Dinneen) on which tailors and other craftsmen used to sit to avoid window-tax. When windows came later on, they were placed on the side of the house sheltered from the prevailing wind.

The gables. The stone built gables are higher or lower according to the form of the roof, which is determined by the wind. In some districts of Ireland
[184] especially in the Aran Islands, Connemara, Sligo, Mayo there are often even in very primitive buildings, step gables or serrated gables. In other parts of Ireland the gables are straight up to the top. In Southern and Eastern Ireland the gables are generally of this type. Half thatched or hipped gables are sometimes found in the east, where now and then the thatch is also bent over the gable edge in the same way as in Wales. This is common on mud houses.

How the gables protect the ends of the thatched roof and support the horizontal ribs is shown in pl. XLIV: 2.

The roof. Roof and wall constructions meet one another in the most primitive stages, when the house is only a roof over a foundation wall, of a cavity, or when the roof is constructed similarly to the *clochán*s with the upper course of stones slightly overlapping the lower course. This construction is not known among dwelling houses of to-day, but can be found in outhouses, sweating buths etc.

Roofs made by wide slates or stone flags will be seen in some parts of Ireland when there is a natural access to stones suitable for slates as in Co. Clare where such roofs are found on outhouses with the narrow stone walls carrying the flags.

The Irish house from olden times generally has had not a stone roof, but a thatched roof, *ceann tuighe*. The art of making good thatched roofs is now dying out but in earlier times Irishmen had developed great skill in roofing with thatch.

The thatched roof is supported internally by beams joined in pairs forming
[804] the couples, *cúplaí*. The couples are placed at a certain distance and the space enclosed between two couples must be looked upon as a sort of architectural unit. The length of the house can be measured by the number of couples.
[171] A very similar kind of measuring is well known in Denmark and Skåne. In many old houses the length of the house seems to indicate traditions from the ancient Irish laws (See Addy, p. 84).

The roof-supporting system of beams varies very little. The beams can

10: Browne D-5 (1893) 1894
ER6 Rural Irish ER6
Inishbofin

Begging is practically unknown, and drunkenness, as a habit, does not exist, the sobriety being very noticeable on holidays, though occasional bouts of drinking are sometimes indulged in when a good take of fish has been made. They are very conscientious in their religious observances, and depend greatly on the advice and control of their clergy, with regard to temporal as well as spiritual affairs. Sexual irregularities are extremely rare, no case of illegitimacy having been recorded from the islands for years. 181 [735] [273] [793] [848]

As fishermen they are brave, hardy, and extremely venturesome; this applies especially to the men of Inishshark, who are reputed in Bofin to be the best and most daring boatmen on the west coast. 181

Quarrels often occur, but a regular stand-up fight appears to be unknown, the men usually contenting themselves with abusive language, or at most a sudden blow or stone-throwing. A woman when angered may use very abusive language towards a man, as she would be practically safe from any fear of physical violence on his part, even when she was very provoking. 578 181

On the other hand, they are not without faults. In their ordinary life they are thriftless, and not too cleanly in many of their habits, and have but little regard for ordinary sanitary laws; their veracity, too, is not altogether unimpeachable, while the people of the mainland allege that they have a very strong aversion to the payment of debts, rent, and cess, for the last-named of which they owe over £1300. 181 [515] [651]

The habits and manners of the people of Shark are much the same as those described above. The people are noted for their loyalty to one another; they never tell any stranger anything about their local affairs. They are kindly and civil to visitors, always crowding down to assist them on landing, but are said to be capable of acts of ferocity when roused. [609]

5. *Folk-names.*—The following list of fifty-one surnames comprises all those now to be met with on the islands. Some of these names, however, are those of families not long established on the islands, while others, formerly common, as Gorham and Halligan, are now without representatives. 551

The Gorhams are still, to some extent, connected with Inishbofin, as one of them is proprietor of the only shop there worth the name, and in addition holds a farm, but he lives on the mainland, and manages them by deputy, only occasionally visiting the place himself. It is possible that, owing to the heavy emigration, other surnames may also have disappeared. In the list of surnames given in the [444]

16:Messenger E-4,5 (1955-1966) 1969 ER6 Rural Irish ER6
(1959-1960) Inis Beag

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829 come ashore in the future, for his use of the term poverty when describing Inis Beag life in a series of articles. The islanders, however, constantly complain of their indigence privately and deprecate it and are embarrassed by it in the presence of strangers. Girls and young women are particularly disparaging, and elders are puzzled by this attitude because the lot of youth is so much easier than was that of their mothers and grandmothers. Those persons who extol island existence usually do so in a defensive manner; after conceding that goods are in short supply, albeit "no one suffers from want of food or clothing," they go on to stress the healthy climate of the island, the freedom and independence that they enjoy, the sanctity of Inis Beag and its many saints of the past, and the strength of Catholic belief. Sometimes the advocate is followed by a denunciation of urban life, where these essential characteristics are lacking, or by a recounting of the difficulties being encountered by a relative just arrived in Boston or London.

433 The subsistence economy of Inis Beag always has been dominated by agri-
241 cultural pursuits, contrary to frequent assertions by writers that farming was
233 subsidiary to fishing two generations ago. Most householders own land on which they grow potatoes and other vegetables, grass, and sometimes sally rods, and where they pasture cattle, sheep, goats, horses, and asses. Potatoes are the staple crop, and after they are harvested the land usually is seeded with grass and used as pasturage for a number of years before being replanted. Indigenous soils bearing grass at the back of the island also serve as pasturage, and horses and asses at times
[262] are permitted to roam the trails and common land to forage whatever they can from the meager flora there. Supplementing potatoes in the diet are various vegetables, milk from cows and nanny goats, meat from island sheep and poultry,
[342] fish, and other foods, many of which are imported and sold in the shops. Rye is
[343] grown for thatching houses and contiguous outbuildings, as well as barns located
[493] south of the terrace crest, and sally rods are used to weave several types of containers. The only vehicles in Inis Beag are three two-wheeled carts employed to transport heavy loads, such as building stones, along the rough and narrow trails. Most householders own asses or horses, often ridden, which carry burdens in baskets
433 or pull carts. Other subsistence activities are knitting, weaving, crocheting, tailoring,
28 shoemaking, and net making, although the last skill almost has died out.

433 A slowly expanding cash economy features the export of cattle and sheep
[437] reared or fattened in the island and of surplus potatoes, the collection of seaweed for extraction of its iodine content at a mainland factory, the manufacture of
[28] craft objects, and the keeping of tourists in private homes. Among the craft commodities produced are cable-knit sweaters, miniature *curach*, stockings knitted at the local factory in the coast guard station, and articles of clothing worn by the folk—woven belts, cowhide shoes, and shawls. These goods are sold both to visitors
[657] and to middlemen who resell them in Ireland and export them abroad. The cash economy is buttressed considerably by government subsidies of many sorts and
[651] by remittances from emigrant kin. Not only are income and property taxes not
[429] collected in Inis Beag, but rents are extremely low, both of which conditions rep-
[124] resent indirect government subsidization. Income information is as difficult to come by as data concerning pagan supernatural beliefs, disputes, and sexual atti-

months; less than a dozen crews now fish regularly, and most fish are consumed locally rather than exported. Government subsidies of many sorts and remittances from relatives who have emigrated supplement the cash economy. The government further aids the islanders by not collecting "rates" and by setting low rents on land. Income information is as difficult to come by as data on sex, disputes, and pagan religious retentions; since the people do not wish to jeopardize their unemployment benefits (most of them receive the "dole") and old age pensions and fear taxation in the future, they are secretive about sources and amounts of income.

More important than the formal political structure of Inis Beag are the local informal system and social control techniques of gossip, ridicule, satire, and the like. Crime is rare in Inis Beag, and there are no "guards" stationed there. The island is seldom visited by politicians, and many inhabitants are either apathetic or antagonistic toward the county and national governments. Those asked to account for their antigovernment attitude cite widespread nepotism and corruption among officials, the slight differences between the platforms of the two major parties, and "foolish" government schemes in Inis Beag—usually instituted without consulting the islanders. Government aid is sought and even expected as a "right," but it is seldom considered adequate. Taxation in any form, especially of tobacco and stout, is bitterly opposed.

The informal political system is dominated by the curate, the "headmaster" of the national school, and a self-appointed local "king." In the past, the amount of influence exerted by curates has varied; some have been concerned mostly with fulfilling spiritual responsibilities, while others have attacked by sermon, threat, and even physical action such activities as courting, dancing, visiting, gossiping, and drinking spirits. Anticlerical sentiment (seldom manifested in overt acts) is as strong as, or stronger than, its antigovernment counterpart. The clergy are said to interfere too much in secular affairs, to live too "comfortably," to be absent from the island too often, and to act overly aloof and supercilious. The most outspoken anticlerics assert that curates have employed informers, allocated indulgences, withheld the sacraments, and placed curses ("reading the Bible at") in their efforts to regulate the secular life of Inis Beag. The headmaster, appointed and rigidly supervised by the parish priest and curate, presides over social events and serves as an adviser to the islanders in many matters, in addition to carrying out his official duties.

Inis Beag lacks a class system, and the status symbols which affect